

NARRATIVE

OF THE

Proceedings and Tryal of Mr. Francis
Johnson a Franciscan, at Worcester, last
Summer-Assizes, Anno Dom. 1679.

Written with his own Hand as followeth.

To which is annexed

His S P E E C H at his Execution,
August 22. 1679.

I Being at London on All-Saints-day, when the Proclamation came forth to command all Catholiques to depart from thence by the Friday following, I obeyed, and came to a Friends house in Worcestershire, not intending to stay there; but the King's second Proclamation being presently published, That no Catholique should walk above Five miles without being stoppt and carried before a Justice to have the Oaths tendered, I asked Counsel of the wisest I could, both of Protestants (whereof one was a Lawyer) and another a Constable, as also of Catholiques, Whether that Proclamation did so strongly oblige, that it permitted me no longer to go further? They all concluded it was not secure to go, so I resolved to obey, and stay where I was, and with good reason.

First, Because all Catholiques are obliged to obey the King's Commands in all things that are not against our Religion and Conscience, and His Commands in this nature are against neither.

Secondly, Should I have disobeyed, and have been taken, in Penalty I should have suffered, which would not have been so directly for my Conscience and Religion sake, as for disobeying the King's Command; because in case I should be taken, by staying there in obedience to the Proclamation, and be carried before the Justices to have the Oaths offered, whatever I was to suffer for refusing them, I should have this double comfort before God, and the King; before the King, because I rather chose to stay there, than remove against His Command; before God, because I rather chose to go to Prison, than to remove from his Law, by taking the Oaths against my Conscience. — Therefore I was taken and put in Prison.

The manner of my being taken was as followeth.

The Sheriff's Deputy came to the House where I was with six or eight men, to Arrest a Gentleman in the House for Debt. The Officers coming into the House in the morning, and not finding the person they came for, broke down all the doors, and among the rest mine, before I was out of Bed, and by a mistake Arrested me,

instead of the other Gentleman; and although the Deputy, coming into my Chamber, looking on me, told them they were deceived, for I was not the man they came for; yet other Soldiers coming into my Chamber, one of them said he knew me: It seems he had been a Servant in the House seven Years before, therefore he said he would have me to the Justices, and bid his Companions secure me, and so they did, and would not let me go out of their sight, until they carried me before the Justice; And this they did, without either Constable, or Warrant, Law or Justice.

When I came before the Justice of Peace, I told him the occasion that had brought me to him; and if I would have taken the Oaths, I had been presently freed: But I told them that persuaded me to take the Oaths, That it was against the Faith and Religion I professed, and against my Conscience, and I would never offend against either, by so complying, whatever I suffered for the contrary.

The Justice's Wife was compassionate towards me, and desiring to speak privately with me, she used her best persuasions to me to comply with what was desired of me concerning the taking the Oaths, for fear of further trouble or danger. I answered her with thanks, and told her, That I was sorry she had no better opinion of me, than to think I had profest such a Faith and Religion all my life-time, and now upon the trial could be moved with any fear or danger (which God forbid.) I told her it was such a Faith, that in it I deposted my Soul, my Confidence, Heaven and Eternal Life, and therefore I never did, nor (by God's grace) never would fear to suffer for it what pleased God; For who could fear even Death itself of the Body whose life is momentary, for Profession of that Faith wherein he deposteth the Eternal life of his Soul?

This Answer satisfi'd both her and my self, for I was resolved to make a publick Profession of my Faith and Religion; upon which I return'd to the Justice, who thought fit I should go to another Justice, who was Sir John Packington, whither also he went with me.

When I came to Sir John, he asked me who I was? I answered him, I was a Gentleman sufficiently known for these 20 Years in Worcestershire to all sorts of People. He asked me of what Calling I was? I answered him, of none. He asked me what Estate I had? I answered, I was no Landed-man. Then he asked me, If I would take the Oaths? I answered, I understood them not. He replied, Will you take them, or will you not? I told him if he pleased to let me see them, I should return him my Answer.

Now the reason why I desired to see the Oaths, was, because I was resolved to make a Publick Declaration of my Faith, that they were against my Conscience, and therefore by declaring publickly the Reasons why I could not take them, it should be publickly known, that whatsoever I was to suffer for not taking them, was for no other cause but for my Faith and Religion, because I would not swear against my Conscience—For, would I have taken them, I had been there also freed.

When the Oaths were brought to me, they told me I must read them out aloud, but I told them that because it was a publick place, and many there present of several degrees, as well of the Householders, as Strangers, I feared least reading them aloud, some that heard me might think I swore what I read, and so might go and report they heard me take the Oaths before the Justices. But they declared they would not think so; so I read them over and over, which when I had done, I said aloud, God save the King; and then declared to both the Justices, and all the rest, in this manner.

I am ready to swear as followeth:

That I ever all my life-time have been, and now am, and ever will be to my last breath, as faithful a Subject to the King, as any Subject whatsoever, and as faithful as I should take the Oaths now offered by them to me an hundred times over; but as for taking these Oaths offered me, I could not take them whatever I suffered, and the reason was, because I understood what an Oath was, and the conditions which God has prescribed to us, before any could call him to witness lawfully in taking of any such Oaths.

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The Conditions which God has prescribed I told them were these.

Thou shalt swear the Lord liveth in truth, and in judgment, and in righteousness; so that in every Oath, the life of God, the truth of God, the judgment of God and his righteousness, are included by all which we swear, and the Oath we take is to have all these Conditions, truth, judgment, and righteousness, Jerem. 4.—Therefore if I should take these Oaths which are concerning damnable Doctrines and Heresies, I must call God to witness that I no more believe him to be a living God and true God, a just and righteous God, than I believe these things contained in the Oaths to be true, just and righteous, to swear to which Oaths I do not nor cannot in my Conscience believe to be so. For, before I or any man else can understand the Contents of these Oaths to be true, as to call God to witness that I believe them to be as true, just and righteous, I must be able to define what is Faith, or Heresie in these Contents I swear to, and I must know the full extent of all cases of this nature that God has left to all Temporal Princes and their Power; I must also understand the full extent of all cases of this nature of power spiritual which God hath left in his Church in or over Christian Kingdoms of Temporal Monarchs, which power in these Oaths I am to swear on the one side, and forswearing the other.

I told them I was not of capacity nor knowledge to set the Confines to each Power, or to determine or define the extent given by God to all in this nature, so as to swear and call God to witness I am as sure of it, as I am sure he is a living God, as I must do if I take these Oaths, the extent of which I did not understand in my Conscience to be so as to believe them; Therefore I could not nor would not swear to them. I having spoken these things, no body said any more to me, but the Justices going out of the Hall made my Mittimus and Sentence for Worcester Prison, because I would not take the Oaths they tendered me.

*I have been since called to the Bar at the Sessions, where I spake to the same effect before Judge Streeter, and the Justices, as I had spoken before to Sir John Packington, having first asked their leave to speak, which they gave me for a little time, and then bid me return to the Prison.—But first they were urgent with me to answer positively, *Yes* or *No*, was I a Jesuitical Priest, or was I not? To which I answered, It was an easie thing for me to say *No*, but by saying *No*, I might prejudice others, who hereafter being asked the same question, if they did not answer *No*, it might be an Argument that they were guilty, if they did not deny it, as others before them had done.—Therefore I desired that what proof could be brought against me, might be produced against me, and I would answer for my self: But I desired I might not be urged to answer *Yes* or *No*, to any thing, before some Witness or Argument came against me; for, I told them in such Cases, neither Law of God nor Man obliged any one (although he was guilty) to bear witness against himself without some proof were alledged against him, for, that was no less than to be his own Executioner.*

The Judge answered there were Witnesses would swear against me.

*I answered if Witnesses could make out what they swore of me, then my life was at the King's mercy: But in the mean time I told them I remained guiltless, though I did not answer them to their questions *Yes* or *No*, because I told them that being my saying *No* in my own behalf would not be sufficient testimony to acquit me, therefore there was no reason why any man should be urged to say *Yes* to accuse ones self though he was guilty.*

*Upon this the Judge sent me to Prison again at Worcester, where now I am, which Imprisonment, in these Times especially, when none can send to their Friends, nor Friends come to them, is the best means to teach us how to put our confidence in God alone in all things; and then he will make his promise good, *That all things shall be added to us*, Luke 12. which Chapter, if every one would read, and make good use of, a Prison would be better than a Palace; and a Confinement for Religion, and a good Conscience sake, more pleasant*

fant than all the liberties the World could afford. As for my own part, God give me his grace, and all faithful Christians their prayers, I am happy enough; And as for others, I beseech God that the evil example of those that swear against their Consciences, may not be Guides for the rest to follow, nor their Deeds a Rule to their Actions. We all ought to follow the narrow way, though there be many difficulties in it: It's an easie thing to run the blind way of liberty, but God deliver us all from broad, sweet ways. We know what Job saith of Libertines, *They lead their lives in the goods of this world, and in a moment they descend into Hell.* But, as our Saviour saith, *What doth it profit a man to gain the world, and lose his soul?*

God gave Job a goodly increase for all the riches he took from him, and blest his latter end more than his beginning, and gave him an Hundred and forty years of flourishing life for his short affliction, in which, his constancy and faith in God was tried; and our Saviour promisetb an Hundred-fold to all that leave Goods, and every thing willingly for his sake. Who well considers this, will be content to leave both Friends and Fortunes, and Freedom by Imprisonment, for their Faith and Religion sake, till such time as it shall please God and the King (in obedience to whose Command they suffer) to release them. And in the mean time they will have this comfort, That they give a Testimony they fear God, and honour the King; They fear God, because they choose rather to suffer Persecution, than swear against their Consciences; They honor the King, because they are willing to suffer the Penalties He commands, and yet remain faithful Subjects to Him, whom God long preserve, with His Parliament and People, in all happiness.

On Tuesday, April 15. 1679. I came before Judge Atkins at Worcester, to have my Cause tryed at the Sessions, having been Committed five Months before to Worcester-Castle by two Justices of the Peace, Sir John Packinron, and Mr. Townson, because I refused the Oaths of Supremacy and Allegiance, and therefore was suspected to be a Jesuitical Priest.

The manner of my Tryal was as followeth.

Four Witnesses were brought in against me; Three of them were forced by Warrant to come in, whether they would or no, from several Towns, and were forc'd to speak all that they knew, had heard, or seene, concerning me; neither I, nor any of my Friends knowing, that any would be compelled so to do, before the time of my Tryal was come. The fourth Witness came of his own accord for Lucre sake, who, the same day that I was first brought to Worcester Prison, offered himself to swear before the Mayor of the Town, that I was a Priest, before ever he came to see who I was.

The Testimony which he gave against me before the Judge, was this.

He swore he had been at Confession with me, and that he had received the Sacrament at my hands about two years before at his Fathers house, whilst he was a Catholique; and after he became a Protestant, he said I told him afterward he should turn back from whence he had fallen, else he would be damned.

The other three Witnesses that were forced to come in against me, when they came before the Grand Jury, and were urged to take their Oaths, to tell that which they never had known nor seen concerning my being a Priest, they all unanimously declared, That they had nothing to say against me, and that they were by violence forced to appear there, and therefore they said they would never swear nor say any thing against me, for they knew nothing to accuse me of: which when the Jury heard, they called for the Jaylor to take the Party that first denied to swear to Prison, thinking by this violent way of proceeding so to fright them, that they should say something, out of which advantage should be taken against me; which the better to effect, they made them

them first lay their hands on the Bible, and then kiss it, which they did. Then the Jury told them, that now they were to tell all the truth according as they were asked.---First they asked whether any of them had ever heard me read? One answered, yes, the Bible, and sometimes any other Book. Then they asked, Whether they had ever seen me pray? It was answered, yes. Then they asked what Cloaths I had on when I prayed? And whether I used to change my Cloaths when I came to pray? In these and other like questions they sifted them, to get out any thing that might do me hurt.

But how Charitable or Christian-like these Proceedings of the Jury were, let the World judge Now, as God will *Hicrefier*; For, if this be a charitable way of proceeding among Christians, that our Neighbors should by such strange violence, as by Warrant and Oath be brought against their wills from any part of *England*, to swear whatever they have seen, heard, or known of their Neighbors, what horrid Confusions and *Odiums* must this make among all sorts of People both Friends and Foes? --- But I do not blame those three Witnesses, after they had been inconsiderately induced to lay their hands upon the Bible, and kiss it; I suppose they judged themselves bound to say what they did.

After this, when the Jury had got out of them what they could; the four Witnesses and I were called before the Judge. The first Witness that came to swear against me, as the custom is, repeated his testimony over again before the Judge, and so did the other three that were forced; which when I heard how absurd and insignificant some of their testimonies were, I inconsiderately smiled, at which the Judge being offended, I humbly begged his Pardon, and told him I was sorry for it.---But forasmuch as laughing or smiling were passions of Nature, over which no man had a free course or power, I hoped and beseeched him not to impute it to me; he told me he would not be displeased at me for it. Then he asking me, whether I was guilty, or not guilty of my Accusations? and I answering, Not guilty, he bad me shew it, by answering for myself; I told him I was ready to do it; but told him first, I had an humble Petition to his Lordship, which was, that I desired a full and free liberty without hindrance to answer to every Objection, and plead for my self; I also desired he would reflect in my behalf, that as he was to be my Judge, so he was to be my Advocate. And forasmuch as all earthly Judges were to imitate the heavenly Judge, who as Advocate ten thousand times mitigates the severity of a Judge, whilst his hand of mercy is infinitely stretched forth beyond the hand of judgment. And therefore I begged of his Lordship, that I might find the favor of an Advocate from him, rather than the rigor of a Judge, especially in those things which according to Law may be advantageous or disadvantageous to me, which I understanding not how to make the best use of them, desired his Lordship would vouchsafe to do it for me; which that the better he might be moved to do, I desired he would be pleased to consider that this my Life and Concerns were (in comparison of others greater) not so much considerable, I being but a private person, yet my *Little* was to me *Much*, because my *Little* was my *All*; and my Life to me were as much as *Cesars* or *Solomons* were to them; and as great a gift from God to me, as theirs to them; and therefore God has laid as great an obligation on me to defend my self and my life, as he had on them for theirs, and also had given to every one a strict command not to impair or prejudice me in the least, no more than the greatest Potentate. Therefore being I was now brought before him in a Case, where the World as much as concerns me, lay at stake, and my Life, and my Credit, I did humbly beseech his Lordship to proceed accordingly with me, as I presumed according to his prudence and worth he would. He assented to what I petitioned, and did bid me speak for my self.

In answer therefore to the first voluntary Witness against me, I told his Lordship it was true, I had been at such a night at his Fathers house, and accordingly, as I was desired by him, I staid all night.---But as for this Witness, I was a stranger to him, and he to me, as he confessed himself. Then the Judge asked him, Whether he knew me before or no? For he declared publickly, That he

never knew me, nor saw me before or since, till he saw me at *Worcester*, and yet he said the next morning he made his Confession to me, and I gave him the Communion at Mass as he supposed in my Chamber; but he said that none of all the Family was present at that time, only he and I alone; whereupon I desired the Judge to consider what possible likelihood could be of the truth in this his affirmation, that I should come to a house where I was acquainted with them all, Father, Mother, and Children, with all but this Witness, who as he declared knew me not, nor ever had seen me before, what likelihood is there I should say Mass before him alone, hear his Confession, and give him the Sacrament, and so go away without any one of the Family (with whom I was so well acquainted) hearing, seeing, or knowing the least of this that past between him and me.---I therefore desired my Lord to ask him, Whether I spake of Confession or Communion? or what I said to him when I gave it him? or whether I told him I would give him the Sacrament? which when the Judge had asked him, he answered, That indeed I never had spoken to him either about Confession or Communion to come to either; neither did he know what I said to him, when I gave him Bread like a Wafer; but he of his own accord did desire me to hear his Confession, and give him the Wafer which he took.---Whereupon the Judge asked how it came to pass that he, never having known nor seen me before, nor I spoke with him about Confession or Communion, how could he now tell who I was, or how could he desire such a thing of me who was a meer stranger to him, neither of us knowing any thing of one anothers condition; sure, said the Judge, we do not give the Communion on such terms.---To which he answered, that his Father had told him, that if he would he might confess to me, and that I would give him the Communion.--So although he had sworn before, that none in the house was witness, or saw him confess or receive, yet rather than be confounded, he would bring his Father into confusion, and accuse him as guilty of being the cause of what he did, which might be the ruine of his Family.

But the Judge taking no notice of what he had accused his Father, spake to me, and told me, by this it might appear, That I had taken upon me what belonged to the Priests Office, by hearing his Confession, and giving him the Wafer. To which I replied, that with his leave, I would make it appear, that all which this Witness had said against me, did not at all prove me to be a Priest, or to have taken the office of a Priest upon me; for all he said I had done, I might do it lawfully though no Priest, so might other men that never were nor would be Priests do the same, as many thousands had done and did do through the world. He asked me how I could prove that? I answered, as to his Confession he spoke of, in the nature he declared it, it was only an act of charity for me to do as I did, and every Christians duty obliges every man to do the same that he said I had done for him, and the same was practised by all Sects whatsoever, that never knew what belonged to Priesthood; For, if our Neighbor have any thing that perplexed his mind, there is no better way to ease it, than by speaking of it to any whom he supposed might know how to take away or mitigate his Grievances by counsel or advice; And therefore this Witness having understood something from his Father, that might move him to confide in me, came of his own accord, as he said he did, to impart his mind to me, and therefore I should not have fulfilled Christian duty, if I should have slighted his trouble, and not have given him leave to ease his mind to me, and, in the best way I could, endeavor to assist him, and divert his trouble, though I was a stranger, being that he of his own accord, as he said, came to me for that intent, and therefore I desired the Judge to ask him, if it were otherwise than what I had told his Lordship?

The Judge replied that I went further; for, as he says, I gave him the Wafer or Communion. I answered, that suppose I had given him the Wafer or Communion (which whether I did or no I was not certain) yet according to his own word, this could no way prove that I gave him the Sacrament; for, let him speak if I told him it was so; or let him declare if I said any thing to him concerning the Communion, or what I said; he could not say I did, only I gave

gave him something; therefore I told the Judge, that if he pleased to give me leave, I would tell his Lordship what practice ever had been, and is constantly used in the Catholick Church throughout the world, in giving hallowed bread or water, which is nothing belonging to the Communion or Sacrament; for, I told my Lord, as there was holy water kept in all private houses, as well as in the Chapels, and places of Prayer, so there was also holy bread, and sometimes of the same nature as the Wafer or the Communion, and of this as well as of the other sort of bread, was on *Sundays*, and other certain daies, not consecrated as the Communion, but only blessed as holy water by the word and prayer, and so distributed to men, women, and little children, of two or three years old; and such like hallowed bread thousands of men, women and children, take, and may carry about them, and keep in their houses, and eat it at any time, and give it when, and to whom they would, to children, or others; and for my part, I have many times in my life taken it from others at any time; when I had it, or was in any private house where I found it, I have taken it to eat my self, and given it to any man, woman, or child, sometime they desiring it, sometime of my own accord I gave it, and so possibly I have given it to the man that witnesseth here against me; and if he know the contrary, but that it was as I said, I desire that he would speak: But he had nothing to say of me to the contrary.

I appealed to my Lord to judge whether this testimony, or any other testimony this Witness brought against me, were of any force or value to make me guilty in this matter, which no waies could be made out against me.

I proceeded therefore to answer his third Accusation against me, which was, that I should have told him, that if he did not return to the Faith from whence he had fallen, he would be damned. To this my Answer to my Lord was, That I had all my life time been so fearful of such rash Judgment, that I do declare it in the presence of God, as I did before him, that I had rather dye, than presume to pronounce the sentence of damnation against any man; but I told his Lordship, that if he pleased to give me leave, I would relate what I had said to him, and others, upon the like occasion, which the Judge being willing to hear, I told him, that I being at this man's Mother-in-law's house, who was of no Religion, no more than this Witness, and the Mother desiring to hear what Catholicks held, and the reasons for which we believe such points of Faith, I told her what we held, and shewed her the proofs for what we held in her own Bible, and when she made any difficulty whether such texts of Scripture were to be understood as we understood them, or in any other sense, I shewed her out of the Protestant Practice of Piety, and out of the Protestant Common Prayer-Book, that not only Catholicks, but all Protestants understood them in such a sense; and she having those Books by her, I turned those places to her to read in her own Books, and so she did, and yet neither the Bible, nor Common Prayer-Books, nor Practice of Piety, could satisfie, or make her believe; whereupon I told her, that if she were a Christian, she must believe something; for, as she believed, so she should be saved: --- I told her also what the Bible declared to her, That without Faith it was impossible to please God, and I had her consider the text that saith, Whatsoever is not of Faith is sin; as also the text that saith, The just man liveth by Faith, and desired her to read those words of our Saviour, where he saith, He that believeth shall be saved, but he that believeth not shall be damned; which she did read; and this Witness being then present, and I saying the same then before him, I suppose, from this text, he accused me that I should say, he would be damned, because I repeated, and shewed them our Saviour's words, as they appear in that place of Scripture.

I having thus answered all the testimonies this Witness could bring in against me, I referred my self to his Lordship, and all the Bench, to judge whether any thing this Witness had said against me; would make me guilty: The judge said but little to it, but called for the next witness (who was Father to this first) who was so much grieved at the proceedings of his ungracious Son, that he could not forbear to shed tears all the time that his Son produced such Accusations against me; so that he appeared more witness against his Son's

ungodliness, than a Witness against me: Yet the Judge asked him many questions, whether he had ever heard, seen, or known any such or such things of or from me: To all which questions he answered, No, he knew nothing against me; so that the Judge seeing he shewed so much kindness, he asked him what he was? He answered, a Catholick; whereupon the Judge bade him go away, saying, He was too much my friend, and therefore he would not accept of him as a witness, but called the third. This witness was an old man, and very deaf, who was forced to come against me by a warrant, swore against his will: The Judge asked him several questions, whether he heard me say any prayers; he answered, yes, but he could not well understand or hear what they were, because he was so deaf; he asked them whether they were English or Latin? he answered, he could not well tell, he thought it was both; and, I think, it might be neither, for ought he could hear, he was so very deaf: Then he asked him what cloaths I had on? he answered, he could not well tell; I had something on that was white, a Surplice he thought; and the Judge was willing to suppose this to be a Priest's habit at Mass, or when he gave the Sacrament; but I told his Lordship, that this could be no proof of any such matter, because, all over the world, among Catholicks, such Garments were worn by thousands in time of prayer, who never were, nor will be Priests, as is well known to those that have been Travellers: And I told his Lordship, that if he pleased to call for them, there may be several Travellers, of several Sects and Opinions present in the Hall, that would be sufficient witnesses as well of this, as of the holy bread and water, which the other witness as well as this old man said I had given them, which they suppose to be the Sacrament; but the Judge would call for none, but called for the fourth witness.--- This witness was a young woman, who was also by violence forced to come and swear what she had heard, seen or known concerning me about the matter in question. The Judge asked her whether I had taught her any thing, whether she had been at Confession or Communion, what I said to her, what penance I gave her; and he asked also the like questions of the old man, the former witness, to all which they were both very unwilling to answer; for which some of the rude people curst the old man for an old dozing fellow, and were as much vexed at the young woman, because she was so dejected, that she could not speak, but lookt like one that was half dead, as some of the people said in anger she was so. The Judge perceiving in what condition she was, said aloud, what men are these Priests that have such power over people, that they are not able to speak against them; he therefore bid them remember they were in the presence of God, and were bound in conscience to speak the truth of what they had heard or seen; so at last they owned that I had read in the Bible, and other Books to them, and that they had confessed what troubled them, and had received something like a Wafer from me, and that they had believed what I read to them; yet they both declared publicly, that I did not bid them come to Confession, or take the Wafer or Bread; and when they took it, that I did not tell them it was the Sacrament, neither did they know whether it was or no: By all which it appeared according to the letter of the Law, and in conscience, that none of these testimonies were of sufficient force to make me guilty. A mans life is not to be taken away upon surmises, or possibilities, that this might be the Communion, as well as other holy Bread. For, the Law requires, that it must be proved that there was an Administration of the Sacrament by one that had taken Orders from a Foreign Power; of taking Orders there was not the least Accusation mentioned against me by any of the witnesses, much less could it be proved, no not so much that I pretended to give the Sacrament any more than it might be holy water, or holy bread, as I desired my Lord to consider; neither was it the wearing of a Surplice that could prove I said Mass; for Priests never wear Surplices at Mass: And if a mans wearing a Surplice at prayer, prove him a Priest, then all the Singing-Boys in every Protestant Cathedral Church, and in all other Churches in Christendom, all those Boys, though but often or twelve years of age, must be by consequence all Popish Priests; and all Jews who constantly in their Synagogues put on a white Garment like a Surplice, as I
and

and all Travellers have seen them do when we have gone to see them pray : At these Jews must be Romish Priests: --- Out of all which it evidently appears, that none of these testimonies the witnesses brought against me, were any way concluding according to Justice to make me guilty of being a Priest.

As for my reading the Bible to them, or in satisfying them in what they doubted, or bidding them say their prayers, and particularly the Lord's Prayer, which the last two witnesses told the Judge I had done, and the like (he fearing to answer to all the questions he asked them) To these I answered, that I own I had done so; whereupon the Judge said, that out of this it appeared, that I had taken upon me the Priests Office. I told him, that with his leave I would shew how it did no ways follow; for, out of this it only followed, that I had done the duty of a good Christian, and every man in the like circumstances is bound as a Christian to do the like that I had done: I told him, that they, doubting of such things, and desiring me to shew them if such places were in the Bible, or not, and desiring to know what I did believe of those points, and the reasons why I believed them, I turned to such places in the Bible, and read it to them, and bid them read the same themselves, which they did, and so were satisfied. And I told my Lord, for what I had done, I had the Scripture warrant, and Scripture command also to do it, and so had every Christian command to do the like; for the Scripture commands all to be redy to give an answer to every man concerning the reason of the hope which is within us, and this I had done to them, or to any other that had asked me as they did. But I told my Lord withal, that I knowing the Statute of perswasion, had alwaies so much regard to that, when any would discourse with me concerning my Faith, or theirs, I told them, that (being there was such a Statute as the Statute of perswasion) though I was bound to giye them an account of my Faith and Hope, if for conscience sake they asked me, yet I told them I would not incur the penalty of that Statute by using any force or perswasion against their consciences; for violent forcing of consciences was against the Law of God; yet I told them what I did believe, and shewed them the places of Scripture on which my Faith was grounded, according as they desired me to do for them, and then I would leave it to God and their own consciences; and if they did not believe those texts, I had no more to say to them; and if they did believe them, they best knew before God and their consciences what they had to do; so that it was not my perswasion, but God and their souls salvation that was to determine them in the belief of what they read in the Bible: And I bade them bear witness that I told them thus, if in case we should ever be called in question before any Judge; and thus I have discoursed, as severall would bear witness for me. I told his Lordship this was true, and so did those witnesses; for, they declared publicly what I said was true, whereupon I did appeal to my Lord, if I was not innocent in this point; and as for my bidding them say their prayers, or when they desired to ease their minds by declaring what troubled them, I desired to clear my self by asking my Lord, with his leave, what Nation or Sect in the world ought not, and did not counsel and wish their Neighbours in their troubles to ease themselves by prayer to God; and much more every good Christian ought, when he understood that his Brother had acted the Prodigal Son, offended his Heavenly Father, and therefore was troubled in conscience, ought, I say, to perswade him to return by repentance, and beg mercy of our Father which is in Heaven: I having done no more but this, have only done a pious Christian duty to my Neighbours, which any man, though no Priest, may and ought to do the same. I having pleaded these things for my self, the Judge was pleased to tell me, I had a nimble tongue, and wit, and that by those discourses I strove to make the Jury attend more to my pleading for my self, than to the witnesses Arguments against me: To which I replied, I spoke nothing but truth, which I ought to do to defend my self against my enemies, therefore I hoped his Lordship would not be offended: But if I have exceeded (as his Lordship said I did) because I hindered him from speaking, I humbly craved his pardon, & hoped I should obtain it, being my

Concerns and Reasons to plead, as I did, were of no less consequence than Life and Death.

But for all this the Judge told the Jury, that they were to consider the Accusations of the Witnesses against me, as having done such and such things which Priests use to do; neither was it necessary that the Witnesses should prove me to have taken Orders from Foreign Power, and so to prove me positively to be a Priest; For, that (they not having seen me take Orders) they could not do, but it was sufficient they had seen me do such things, by which it might be presumed it was so. Whereupon I answered, That there was never a Proof yet alledged, that did or could make that appear, or be sufficient to conclude me to be so, and therefore I was no more guilty than many thousands, of whom all these things alledged against me might be verifi'd, who never were nor would be Priests, as I had sufficiently shew'd, why therefore should they be thought sufficient to conclude against me. I therefore desired the Judge, before he sent out the Jury, he would give me leave to speak a word or two to them. He answered *No*, he would not. I then desired his Lordship would give me leave to speak again to him before them, ere they went out; to which he assented: I therefore desired his Lordship to give me leave to ask this question of him, which the Jury might hear. --- *Suppose all the Proofs which had been by all the Witnesses brought against me, were to be alledged against the Jury, or some of them, so that if the Arguments were judged by them to be of force or concluding, some of those of the Jury should lose part of their Estates and Credit, and being in some danger of their lives, who of all the Jury on whom this peril were like to fall, would judge those Arguments alledged against me, sufficient to condemn them to the loss of part of their Estates, or part of their Credit with some danger of their Lives? I therefore desired it might be considered, that my All lay at stake, all my Concerns in the World; Credit and Life not only in some danger, but certainly to be Condemned, if these Arguments brought in by them against me should be judged to be of force. Therefore I desired they would deal by me as if it were their own case, according as I had proposed it to them, and so I should give no further trouble in speaking, being it was not judged fit I should say any more (as I had desired) to the Jury.*

I had only one Favor more to beg of the Judge before they went out, which was, that his Lordship would read a Paper before them which I had ready, whereby I could prove, that the first and chiefest VWitness against me, which was Rogers, ought not in justice to be admitted as a competent VWitness against me, as the VWriting I offered the Judge would shew; which VWriting I gave to the Judge, and he read it over privately to himself, and seeing the hand of him that wrote it at the bottom, who offered to swear for me against Rogers, the Judge asked where this VWitness for me was, and why I had him not ready? I answered he was hard by in the Prison for Debt, if he pleased to send for him; but the Judge would not send for him. I then desired the Judge that at least I, or any else here present, might read my Paper publicly, that all might know it was true, that I had such a sufficient VWitness for me against Rogers; but the Judge neither would let me, nor any else read it openly, but however I made bold to tell publicly all the Contents of the Paper, which were word for word as the VWitness wrote it with his own hand and name at the bottom; thus---

Memorandum, That upon the 12th of December last past, or thereabouts, came three men to the Castle of Worcester, and as they came up the stairs, Rogers desires one of them to call for one Mr. Johnson, and see if he would answer to that name or not; and entering into the Room, he asked where was Mr. Johnson, and which was he, though he was at that time present in the Room, and none else but one man and my self drinking at the door, and in my Conscience knew him not.

In witness to this I'll lay down my Oath.

Henry Holland.

By

By this it may appear, that if the Judge would let my Witness appear to have sworn, I might have cast *Rogers*, the chief Witness against me; and why it was not granted, let all that hear it judge. However, I still continued to plead, that all Proofs alledged against me were insufficient, which I can make appear even in the Judge's own opinion, though I did not tell him so; For you must know, that before in his Circuit, though Witnesses swore against a Gentleman (whom they would have proved a Priest,) that they saw him marry People and Baptize, which are the Actions of a Priest, yet the Judge declared, that because these Actions might be done by such as were no Priests, as well as by Priests, as it appeared, because Justices of the Peace married People in *Cromwel's* time, and any Man or Woman might at some times Christen Children; therefore such common Actions, as he declared, could not prove the accused Gentleman to be a Priest for doing them, and thereupon the Judge freed him.

Whereupon I infer, That all the Actions the Witnesses swore they saw me do, as wearing a Surplice, giving the Wafer, exhorting to Prayer, shewing Points out of the Bible, hearing others Grievances, which they of themselves declared to me, and the like, being these are things done as well by those that were no Priests, as by Priests; according to the Judge's own opinion, these Actions ought not to have been judged sufficient Proofs against me, no more than such Actions were judged sufficient against other Gentlemen; although I did not alledge this to the Judge, yet it was sufficient he knew it, and might, if he had pleased, done with me accordingly, though he did not, but sending the Jury out, sent me from the Bar.

I being afterward called again to the Bar, and it being declared unto me, that the Jury had found me guilty, the Bill was read against me; and then I was asked what I had to say for myself, why I should not dye, that I might speak before the Sentence of Death past against me. To which I answered, I only desired to know for what I was to dye; for I have shewed that all things alledged against me heretofore, were insufficient to prove me a Priest, or take away my Life.

The Judge answered, That the Jury had found me guilty, and that now there was no more to be said concerning the Proof, but that I was to be Condemned as a Priest.

To which I replied, That though the Jury had found me Guilty, yet I was still Innocent from any guilt of Death, and with his Lordships permission I would prove it. He asked me how? I answered, thus; I had not been out of *England*, to take any Orders from Foreign Power since the King's Restoration to His Crown, neither had I any opportunity to take any Orders in *England*; therefore if I were a Priest, I was so before His Majesty came into *England*: But whatever I had done before the King came into *England*, cannot make me now Guilty, supposing I had transgressed the Law before, because His Majesty before His Return, put out several Proclamations, that none should ever be troubled for their Religion, or Conscience-sake; and since His coming into *England*, He had done the same by several Proclamations: and what was yet more, not long since, had set forth His Declaration, that every one should freely practise his own Religion of what Sect or Persuasion soever, which Declaration, if I were a Priest, I might safely rely on, as well as all others. To which the Judge replied, Where had I the Seal to that Declaration? I answered, I never questioned but that a Subject might take his King's Word declared in His Publick Proclamation without His Seal. The Judge answered, However if I were a Priest now in *England*, I was guilty. I replied, That supposing I had formerly taken Orders before the King came to *England*, I could not altogether degrade my self, or be otherwise now, than what I was ordained then; therefore if I were a Priest, I cannot now be guilty for it, because all that ever was done before the King's Restoration, in what respect soever, was all forgiven and blotted out by the King's General Pardon to all Subjects, even to those who had a hand in the death of His Royal Father, and so the Catholics for their Religion were not excluded out of the General Pardon; wherefore I told his Lordship I was not guilty. Where-

Whereupon he told me I was guilty, and presumed far to plead so resolutely, and with such confidence before him and all the Bench.

I craved his pardon for my Fault, but desired his Lordship to consider, that I was bid speak if I had any thing to say for my self, before the Sentence of Death past against me, and therefore I had reason to plead home, since this was the last time I was like to speak for my life in this world, which I hope his Lordship and the Bench would consider; but if notwithstanding so many Proclamations, Grants for Liberty of Conscience, and His Majesty's General Pardon to all who had rely'd on them, if all this would not secure me, but my believing those things had caused me to err, and my Error must cause me to lose my Life, I had no more to say.

So the Judge sat down, and pronounced against me the sentence of Death, That I should be Drawn, Hanged, and Quartered, Disbowelled, my Intrals burnt, my Head cut off, my Body to be cut in four quarters, and my quarters to be at the King's disposal.

Which Sentence being pronounced, I bowed, and said aloud, *Thanks be to God, God save the King; and I beseech God to bless your Lordship, and all this Honourable Bench.*

The Judge replied, You have spoken very well, I do not intend you shall dye, at least not for the present, until I know the King's further pleasure.

I was not, I thank God for it, troubled with any disturbing thoughts either against the Judge for his Sentence, nor the Jury that gave in such a Verdict, nor against any of the Witnesses; For I was then of the same mind, as by God's grace I ever shall be, esteeming them all the best Friends to me in all they did or said that ever I had in my life, or ever shall have, except upon the like occasion. And I was, I thank God, so present with my self, whilst the Judge pronounced the Sentence to deliver me to Death, that without any concern for any thing in this world, I did actually at the same time offer my self and the world to God.

After the Judge was gone from the Bench to the other end of the Hall, I stayed with the Keeper in the Hall, where several Protestant Gentlemen, and others, who had heard my Tryal, came to me, though Strangers, and told me how sorry they were for me. To whom, with thanks, I replied, that I was troubled they should grieve for me, or my condition, who was joyful for it my self; for I told them I had professed this Faith and Religion all my lifetime, which I was as sure to be true, as I was sure of the truth of God's Word on which it was grounded, and therefore in it I deposed my Soul, and Eternal Life and Happiness; and therefore should I fear to lose my temporal life for this Faith, whereon my Eternal life depends, I were worse than an Infidel; and whosoever should prefer the life of their Bodies before their Faith, their Religion, or Conscience, they were worse than Heathens. For my own part I told them, I was as ready by God's grace to dye to morrow, as I had been to receive the Sentence of Death to day, and as willingly as if I had a Grant of the greatest Dukedom: So we sat talking half an hour, and I returned to the Prison, there to remain, as long as it pleased God and the King, whom God long preserve in all happiness.

There was another Objection which I forgot to put in, until I had finished the former Writing, and it was an Objection which the Judge was pleased to put against me himself, and it was that I had changed my name, and went in several places by several names.

To which I answered, the reason was, Because in *Cromwel's* time, in the great Troubles, our Family suffered much, my Father was imprisoned, and a Fellow-Prisoner with Sir *Thomas Ashton*, both confined together, which Sir *Thomas* is now one of His Majesties Admirals of the Fleet. And for my own part, I going Beyond Sea to Travel, I changed my name; and then coming into *England* again, before the King's Restauration, I was glad to conceal my self, and go by several names, as many others of the King's Loyal Subjects did, the bet-

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ter to be able to do His Majesty the best service I could, which, according to my small ability, I did endeavor both before and since the King came into *England*, like a dutiful Subject, and like the rest of our Family, who all endeavored to serve His Majesty: For I have two Brothers served Him, the one a Volunter at Sea in Sir *William Reeve's* Ship, which Sir *William* was killed in the last Engagement with the *Dutch*; and the other Brother had a Command under his Royal Highness the Duke of *York* at Land: therefore I hope the changing of my name on such an occasion as I did, could not be imputed as a guilt upon me, nor speak me other than a dutiful Subject; which I could have made further appear before the Bench, but I did not judge it convenient to say any more to the Judge there in publick. But before his Lordship went out of *Worcester*, I presented him with a Petition, to acquaint his Lordship, that I having had the honour to kiss His Majesties Hand, before His Restauration, in the *Low-Countries*; as also I have had the honour to be one of those whom His Majesty was pleased to grace with being entertained by us, His then best Subjects; His Majesty was pleased to make us a Gracious Promise, that when it should please God to restore Him to His Crown, we should not live so in Banishment as then we did. Of this in my Petition I did acquaint the Judge, and beseeched him that he would be pleased, by declaring this to the King, to endeavor to obtain some gracious Favor from His Majesty for me, my condition now being such, that I could never have greater need to be Partaker of His gracious Promise and Clemency.

The Judge promised me he would make an Address to His Majesty for me in this behalf, which whether he hath done or no, I wish some body may put him in mind to do it for me. I do not here mention the place where in particular, nor the other persons to whom His Majesty made that Promise, but if you remember, you know I did tell you, with several other particular circumstances, which I need not here make any further mention of.

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T H E
Last S P E E C H

O F

Mr. Francis Johnson Priest, of the Order of St. Francis, who was Executed (as a P R I E S T onely) at Worcester, upon the 22d of August, Anno Dom: 1679. Which he spake, for the most part, upon the Ladder, immediately before his Execution, (but being interrupted) and that which he did speak, being taken by an unskilful Scribe, was Printed by the halves, and so imperfect, that it was in some places Nonsense. To correct that Abuse, this which he ~~left~~ (~~written with his own Hand~~) is publish'd by a Friend.

A Almighty God, out of his infinite Goodness to this World, through the merits of his Son Christ Jesus; ordained or made choice of three Virtues whereby we must walk, which are these, viz. Faith, Hope, and Charity. First, by virtue of Faith, we are to believe all things that are done in this World; Secondly, by virtue of Hope, we are to believe and hope for all things in another World. And the reason why Christians do believe this Hope, is to bring and conduct them to salvation in the other World. And if we hope in God, we cannot but believe God; for with the mouth Confession is made, but with the heart (and through Faith) we must believe unto salvation; so that Faith is not to be trodden under foot, or to be hid under a bushel, but to be set upon a candlestick, Luke 12. Whosoever doth confess me before men, him will I confess before the Angels of God; And therefore all are bound to believe that there is but one Faith; and if but one Faith, then but one Christian Faith. There is but one Faith, one Lord, one Baptism; if it be so, how can this stand with so many Sectaries as there are? If there be but one Faith, how can this be?

I believe the Creed of St. Athanasius, (which is in your Common-Prayer Book) there it is said, That whosoever will be saved, 'tis necessary before all things that he hold the Catholick Faith; and that if he keep not that Faith whole and undefiled, he shall perish everlastingly. And as St. James saith, Jam. 2. 10. He that keepeth the whole Law, and yet offendeth in one point, is guilty of all; so they that believe, must be all of the same Faith. And that this ought to be done, I appeal to all the Saints that are gone before, of whom it is said, That their Faith was such, as by it they stopt the mouths of Lyons, they turned the edge of the Sword, and caused the Fire to cease that it should not burn; so they were oppressed, they wandered about in Sheeps-cloathing and Goats-cloathing, Heb. 11. Therefore I say there must be an unity of Faith.

I desire all Catholiques to consider this, That it is better to be reviled by man now in this World, than be reviled by God in the World to come. Mat. 16. it is said, The Catholique Church is built upon a Rock. And Mat. 18. He who will not believe the Church, let him be as a Heathen and Publican.

This Faith must be establisht so in every one, because Christ said, He would send the Holy Ghost, and he will shew us (or them) what to do. This is the Rule of Faith: This Faith was publisht at Rome. And St. Paul writing to the Christians there, rejoiceth that their Faith was renowned in the whole World. Go

ye therefore, Baptizing all Nations in the Name of the Father. *And this is the Faith I confesse and believe in, and which I dye for.*

I come now to speak of the second Virtue, which is Hope. I hope I shall have such Reward, that neither eye hath seen, nor ear heard, nor can it enter into the heart of man to conceive. Those that have Hope, shall be as Mount Sion, that shall not be removed; Those that have firm Hope, there's nothing can disturb them; as David saith, God is round about those that do hope in him, as the Mountains are round about Hierusalem.

I come to the third Virtue, and that is Charity. It's true, now this Body of mine in this shipwrack is full of sin, but when that shipwrack is over, I shall come to inherit that Rock that shall never fail. Now welcome shipwrack that makes the Body suffer, but brings the Soul to that Haven which is joyful.

Now many there be that talk much of Charity, few understand it, and fewer that practise it. This is the greatest Virtue, 1 Cor. 13. Though ye speak with tongues of Men and Angels, and have not Charity, it availeth nothing. So then we ought to have Love and Charity, or else it prevaieth nothing.

'Tis expected I should say something of the Plot. As to this, I shall declare two Points of my Faith.

First, I believe that all are bound to obey the King's Laws.

Secondly, I do declare, That those that do break the Law in word, or any action, or that do act any thing against His Majesties Life; that is a Sin unto damnation, as much as it was a Sin in Judas to betray Christ.

An Oath is a taking God to witness, and is as much as if he took his Life and Justice to stake. So that he who takes a false Oath, is guilty of destroying the Life of God and his Justice, and of his own Damnation. And if I were but guilty of this, I do declare, That all the Sin of Damnation would fall upon me, because I denied the Truth, and so struck at God by my Sin, in denying the Truth; that's one Damnation.

A second Damnation is, That if any man know of an Evil against His Majesty, His Kingdom and Nation, and to hide and not discover it, he shall answer for those mischiefs that come thereby; so that a man would have made and committed as many Sins, as there be men in England that had suffered.

A third Damnation, is to dye in this Lye and with this Perjury in his mouth; whereby he loses Heaven, and all its enjoyments, and dies in greater Sins than the Devils themselves.

Fourthly, I should have been guilty of my own Death; For that Judge Atkins offered me my Life if I would confess what I knew of the Plot, which had I known, and not discovered, would have made me the cause of my own Death, which would have been a fourth Damnation.

I would have said more, but that I gave my Speech to a Friend to be Printed.

Mr. Sheriff. I pray Sir speak on what you have to say, and none shall interrupt you.

Mr. Johnson. Now I have no more to do but to make my Address to Almighty God, with all the powers of my Soul, that I may have his mercy and pardon of my Sins; And therefore I beg that all Catholiques who join in union of this same Faith, would make an address unto God for me, that we may receive pardon for our Sins. I have nothing now but wishes left. I wish I may imitate David in his Repentance, and that my eyes may run down with tears, because I have not kept God's Law. I wish with the Prophet Jeremiah, That Rivers of waters may fall from my eyes, by reason of sin, Lam. 3. 48.

But Tears will not be proper for me at this time; I have kept my self from them, lest by shedding Tears, some might say I was unwilling to dye, or feared Death: But instead of Tears, I offer all the Blood in my veins, and I wish every drop were an Ocean, and I would offer it up to God. I wish I might become a man like David. I wish I had Mary Magdalens penitential Tears; I wish I had her arms to embrace the feet of mercy. I wish I had all the graces of Saints and Angels, I would offer them all to God for the remission of my sin. This is my desire, and this I wish for as much as is in me.

I offer.

I offer first my Life, and I beseech and desire of God to turn his Face from my Sins, but not from me. I offer up my Life in satisfaction for my Sins, and for the Catholick Cause. And I beg for those that be mine Enemies in this my Death, and I desire to have them forgiven, because I go to that world of happiness sooner than I should have gone. And I humbly beg Pardon from God and the world: And this I beg for the merits and mercy of Jesus Christ.

I beseech God to bless His Majesty, to give Him a long Life, and a happy Reign in this world, and in the world to come.

I beseech God to bless all my Benefactors, and all my Friends, and those that have been any way under my charge.

I beseech God to bless all Catholicks, and this Nation, and His Majesties Privy Council, and grant that they may Act no otherwise than what may be for the glory of God, who will bring to light and to judgment all both good and evil, Luke 12. So I beseech God that he will give them grace to serve him.

I beseech God to bless the Parliament that is now in Election, that they may determine nothing, but what they themselves do hope to be judged by at the last day.

I beseech God to bless all that suffer under this Persecution, and to turn this our Captivity into Joy; that they who now sowe in tears, may reap in joy.

I beseech God to accept the death of my Body, and to receive my Soul.

I have no more to say.

Mr. Sheriff. I give you no interruption; but only whereas you said, that you dyed for the Faith, that is not so, you do not dye for that, but because you, being His Majesties Subject, received Orders from the Church of Rome Beyond the Seas, and came again into England, contrary to the Law.

Mr. Johnson. That was pardoned by the Kings Act of Grace.

Mr. Sheriff. That Act pardoned onely Crimes committed before the making of it, but not those done since, as your continuance in England was.

Mr. Johnson. I am sorry if I have given offence in any thing I have said; my reason for it was, because when I was sent for to the Judges upon Sunday night, Judge Atkins told me, I dyed not for being concerned in the Plot, but for being a Priest.

Mr. Sheriff. No, but for your continuance in England against the Law (being a Priest.)

Mr. Johnson. God receive my Soul.

Mr. Sheriff. Sir, You may take your own time, and you shall have no interruption; Sir, will you be pleased to have your own time?

Jaylor. Sir, pray give the Sign when you please to be turned off.

Mr. Johnson. I will give you no Sign, do it when you will.

And so he was Executed.

Mr. Johnson was of an Honourable Family (in *Norfolk*) born to an Estate of 500 l. per Annum, (All which he left for the sake of Religion) His third Brother now enjoys the Estate.

F I N I S.

Mr. Johnson's Speech

Which he deliver'd to his Friend to be

Printed (as he mention'd at the place of Execution.)

ADVERTISEMENT

Mr. Johnson's Tryal, and what he spoke at his Execution, being finisht, there came to the Printers hands his Speech at Large (of which his foregoing words are only the heads) as the Reader will see, and as Mr. Johnson also mentions, viz. (I would have said more, but that I gave my Speech to a Friend to be Printed) therefore his Friend has now faithfully publisht it accordingly, being written by Mr. Johnson himself, as followeth.

GOD Almighty (honoured Friends) having been pleased of his infinite mercy through the merits of our Saviour Jesus Christ, to bestow on all Christians the Theological vertues of Faith, Hope and Charity, by vertue of Faith all are to believe whatever God hath revealed to us in this world, & by hope all are to expect what he hath promised we shall receive in the world to come.

And because, where God bestows such a Faith and Hope, it is in order to bring all to a true charity and love of him; for who can have Faith to believe an Infinite Goodness, in which he hopes, but he must have that Infinite Goodness in whom he hopes, which bestows on him such gifts? therefore all ought to honour God, and shew their love to him by a due profession, and a due practice of this Faith, this Hope, and this Charity, otherwise they cannot be saved, because, as St. Paul saith, *With the heart it is* Rom. 10.
believed to righteousness, but with the mouth confession is made to salvation, 10. Rom. 10. 10.

For those that will not shew their Faith, which is a light not to be hid under a bushel, but to be set in a Candlestick, to give light to all, such can never have neither true Hope for themselves, nor true Charity towards God, or their Neighbour, nor God to them, because our Saviour saith, *Luke 12. He that confesseth me before men, him will* Luk. 12. 8.
the Son of man confess before the Angels of God; but he that denieth me before men (as those do that act or swear against their conscience) him will the Son of Man deny before the Angels of God.

And as all are bound to confess him, and his Faith; so likewise all are obliged to own and profess that this Faith can be but one only Faith, as we are taught, *Ephes. 4. where* Ephes. 4.
St. Paul declares, There is one Lord, one Faith, one Baptism, one God, even as you are 4. 5.
called, saith he; in one hope of your calling. This being most true, let every rational Christian, in his most retired thoughts, consider how this Unity of Faith, and this Hope of our Calling can stand with such multiplicity of Sects and Opinions, all so divers one against the other, with which the Nation now so abounds: For according to the Text, a man may as well say, there are diversities of Gods, or diversities of Christs, as that there are diversities of Faiths, because Faith is nothing but the truth of one God, which Truth or Faith he hath revealed, which none can alter.

We are all therefore bound to believe alike, in one Faith, and in one holy Catholick Church, as our Creed teacheth us; we are all obliged to believe in one Catholick Faith, as the Creed of St. Athanasius in the Protestant Common-Prayer-Book declares, saying, *Whosoever will be saved, it is necessary before all things, that he believe in the Catholick Faith, which Faith, unless every one keep whole and unconflicted, he shall without doubt perish everlastingly:* All and every one are to keep this Faith whole, because as it is writ, *St. Jam. 2. v. 10. Whosoever keeps the whole Law, and yet offends in one point, is guilty of all.* Jam. 2. 10.

All are to keep the whole Faith, because our Saviour saith, *Matth. 16. 15. Go ye into the world, and preach the Gospel to every creature:* All are to believe alike the whole Faith of the Gospel, else they shall perish everlastingly; because our Saviour saith in the same place, *v. 16. He that believes shall be saved, but he that believeth not shall be*
A
damned.

damned. We all must keep the Unity of Faith whole and undefiled, because our Saviour also faith, *St. Matth. 5. 16. Heaven and Earth shall pass, but one jot, or one tittle of the Law shall in no wise pass, till all be fulfilled*; as well the Law of Faith, as the Law of Works.

In confirmation of this, I appeal to the Faith, and Works, and Sufferings of all the Saints from the beginning, who to keep their Faith whole and entire, have made such profession and practice of it, and confirm'd it by such works as are recorded in *St. Paul, Heb. 11.* where first he registers the Faith and Deeds of the Believers in particular, and then in general, of what they did and suffered by vertue of their Faith, as there you read; *By faith they stopt the mouths of Lions, extinguished the force of the fire, repelled the edge of the sword; they were racked, they were tryed by mockings and stripes; they were in chains and prisons, they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they were so persecuted and impoverished, that they were fain to go about in Sheep-skins, and Goat-skins, needy, in distress, afflicted, wandring in deserts, in mountains, in dens, and caves of the Earth.*

Dear Catholicks now in your present persecution, think of this, and be willing to follow these examples, that you, as in the same place it followeth, being appointed, as they were, by the testimony of your Faith, may receive, ere long, those better things which God, as 'tis there writ, provides for you: Happy those that have this Faith, but thrice more happy those that suffer these persecutions for Faiths sake, because by this *Gal. 3. 11.* Faith, as *St. Paul* faith, *Gal. 3. 11.* the just man lives, and those that have not this *Heb. 11. 6.* Faith, are dead to God, because, as 'tis written, *Heb. 11. 6. Without faith 'tis impossible to please God*; and yet though we have this Faith, except we joyn, when God requires, our works of sufferings to this Faith, both we and our Faith are dead to God, because, *Jam. 2. 17.* as *St. James* faith, *chap. 2. ver. 17.* Faith is to be shewed by works, because *Faith without works is dead.* And he further shews us in his first *chap. v. 25.* 'tis the works make a man happy, although there can be no good work without a firm Faith in nothing doubting, as he faith, *ver. 6.*

Christian Faith is a firm, established, and an infallible Faith, because it is grounded upon a Rock, against which the gates of Hell shall not prevail, *Matth. 16. v. 18.* This Faith is firmly established by such Authority of God and his Church, that he that will not own the Authority, is as a Heathen and a Publican; God hath declared him so; and what the Church binds on Earth, God binds in Heaven. This Church and Faith is firmly established, because our Saviour hath promised, That the Holy Ghost, the Spirit of Truth should teach the Believers all Truth, remain with them for ever, shew them things to come to be believed, and should cause the Believers to remember all things which Christ had already taught, which you read in *John 14. and 16. chap.*

This Faith is firmly established, because it was believed and published from the beginning, throughout the whole world, as *St. Paul* proclaims, *Romans* the first, where he speaks thus to all that be in *Rome*; *Beloved of God, called to be Saints; first I thank my God through Jesus Christ for you all, that your Faith is published throughout the whole world.* Finally, this Faith is established and infallibly confirmed, that it can never decay till the worlds end, because our Saviour hath promised to be with the Believers unto the worlds end, *Matth. 28. 19, 20. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you alwaies even to the end of the world.* Thus much briefly concerning my Christian Faith in which I truly believe in all points infallible, and in confirmation of which one only Faith and Catholick Church, I will and do lay down my life; and who-soever will as he ought consider the Text that proves this Faith and Church of the Living God, to be the pillar and ground of Truth, as 'tis evident it is, *1 Tim. 3. 15.* I question not but who I say considers this, will believe the same, our Faith being assisted by our second Divine Vertue, which is our Christian Hope.

This Hope is that Vertue which assures us, that for the reward of our Faith, and the profession and due practice of it, as we ought, there are those heavenly gifts laid up for the Christian Believers, which neither eye hath seen, nor ear hath heard, nor the heart of man can conceive or comprehend, as *St. Paul* declares: This Hope gives such confidence, that death cannot overcome it, because, as the Prophet faith, *Although he shall kill me, yet I will hope in him.* Why then shall any fear to die for his Faith, having this Hope? 'Tis for want of making due reflection and use of this Hope that causes so many to be fearful to suffer, and makes them fly the field of persecution, and forsake the banners of their Christian Faith, that all ought to fight under, and would

would still fight under, would they make use of the divine hope of Gods promises; which are such, that as David saith, *Psal. 125. That he that hopes or trusts in our Lord, shall be as Mount Sion, which cannot be removed, but remain for ever. As the Mountains, saith God by the mouth of David, are about Jerusalem, so the Lord is round about his people*; that is, such as will place their hope in him, as the Prophet did, and exhorts *Psal. 130. 5, 6. My soul hath hoped in our Lord; from the morning watch, even until night, let Israel hope in our Lord*; that is, from the beginning of the day of our life, till the night of death; as well in the morning of prosperity, as in the evening of adversity: because 'tis also writ, *God is my Hope for ever*; and whosoever can truly say with David, *Psal. 31. 1. In thee, O Lord, have I plac'd my Hope*, shall be assured of what there follows, *Not to be confounded for ever, because, as St. Paul saith, Hope confoundeth not.*

There is a contrary Vice to this Virtue, a worldly Fear that brings all things to confusion; it makes Worldlings swear, and forswear, and perjure; For which Perjuries and False Oaths, as the Prophet saith, *Judgment springs up as Hemlock in the Furrows of the Field.* And therefore Dr. Thorndick, in his Book of *just Weights and Measures*, saith, *That Coaction of Oaths is the crying Sin of this Nation, to call down the wrath of God upon the Kingdom.*

What better remedy than to secure our selves against all worldly Fears, and these ensuing Dangers, but by relying on the hope of future blessings, which God, if we fight and suffer for his sake, hath promised. God is the God of Hosts, and we fight under him, and if we trust in him we are happy, as David saith, *Psal. 84. 5. O Lord of Hosts, blessed is the man that trusts in thee, in whom to hope is to be secured*; and therefore David also saith, *Psal. 91. He shall cover thee with his feathers, and under his wing shalt thou hope*, especially if we fight for our Faith; and therefore he adds in the same verse, *His truth shall be thy shield and buckler*, if we will hope in him and his reward; For if we hope for our great wages, we shall easily undergo our little work: As for example, if we hope to drink of the torrent of pleasure, as God hath promised we shall in his Kingdom, who will fear to taste now of the Chalice of some small Persecution? If we hope hereafter to be numbered amongst the Sons of God, as he hath promised we shall, and have our lot among the Saints, why should we now fear to be reviled of men, or be reputed ignominious, as our Saviour and his Apostles were? If they have, so will they do you also; the Scholar is not above the Master, nor the Servant above his Lord. If they call'd the Master of the Family *Beelzebub*, so will they do his Servants; therefore we must with the Apostles rejoice, as you read in the *Acts* they did, *because they were accounted worthy to suffer contumely and reproaches.* If contumely and reproach seem so hard for us to undergo now for a good Cause, as is our Conscience before a few Enemies, what contumely must those undergo who for now acting against their Conscience, shall undergo at the great judgment before God, Angels, Saints, Devils, and all the Damnd in Hell? if for our reproach now we hope that after a short sorrow, God will honour us so, as to wipe away with his own hand every tear from our eyes, as he promiseth in the *Revelations* he will; and that henceforth *there shall be neither grief, nor labour, nor pain, or the like*; why should any now grieve either to see himself or others suffer? It will not last, this Tempest will soon be over, and if now in this Storm the small vessel of my Body suffer shipwrack, or some others the like vessels, if our Souls can but carry off our goods of Faith, Hope and Charity, all is very well; For as soon as the vessels of our Bodies sink, our Souls will come to shore at the Land of Promise, and we shall be secured in the Rock which is Christ, and ever remain safe in the eternal Hills, where neither winds nor waves of Persecution can ever reach to assault us: then welcome shipwrack, that sinks the vessel of the Body, to bring the Passengers and their Goods so happily to the Haven, the Heaven of Bliss.

Let us therefore weigh these things in a prudential Balance, and see which Scale is the heaviest, of present Fears, or future Hopes; of present Sufferings, or future Glories. Let us remember our Saviours words to his Apostles, *You are those that remained with me in my temptations or tryals*; for which, said he, their reward was, he disposed the Kingdom of Heaven to them; Partners in Sufferings, Partners in Glories: which if well considered, we shall say with St. Paul, *The sufferings of this present time are not condisign, or of equality to the future glory which shall be revealed in us*; and we shall with his joyful Spirit say, *2 Cor. 4. 17. Our light affliction, which is but for a moment, worketh in us a far more exceeding and eternal weight of glory.* 'Tis a happy weight that lifts both Sufferings and Sufferers up as high as Heaven, to eternal Crowns, of which

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we are all assured of as a reward for our Faith, if we will make good use of our Christian hope ; which that we may the better do, let us endeavor to help our selves by the third and greatest Virtue that follows our Faith and Hope, which is Charity.

This is that greatest Virtue of which all sorts of Christians speak much, understand little, and practise less; though without the practice of it, 'tis in vain for any to pretend to have a saving Faith, or Hope ; For as St. Paul saith, *1 Cor. 13. Though he speak with the tongues of Men and Angels, and have not Charity, he is but as sounding brass;* and although he should know all Mysteries, and have Faith to remove Mountains ; and though he should have such hope, understand for reward, that he should give all to the Poor, and deliver his body to burn, and yet not have charity, it profiteth nothing. Charity, as he saith, ver. 7. *suffereth all things, believeth all things, hopeth all things, beareth all things.*

Do all that pretend to Charity do thus ? If to speak with the tongues of Angels without Charity be nothing but vanity, what Charity is there in those that speak with the tongues of Detraction, Scandal, Slander, False-witness and Perjuries against their Neighbors ? If those that give all to the Poor may want Charity, so that all which they give profits them nothing, what Charity is there in those that take all from their Neighbors, to force them to forsake their Faith ? If Alms profit nothing without Charity, can such Injuries profit Persecutors, that take all away against Charity ? If a man may give his own Body to burn, and yet be cold in Charity, what Charity is there to kill others Bodies, take away their Lives with ignominy and violence, because they will not kill their own Souls, by acting against God and their Conscience ? If Charity consists only in those that suffer all things, believe all things, hope all things, what Charity is there in those who will make their Neighbor suffer all things of Persecution, because they believe and hope according to their Conscience, and profess their Faith and Hope as they are bound before God upon their salvation so to do ?

'Tis certain, that though men may pretend persecution of others for Gods sake, to reduce others to him, yet 'tis evident that for any Kingdom to persecute any, merely for Conscience sake, is against the Law of God ; and therefore whilst they would seem so zealously to keep the first Command, of loving God above all, and force others to conform to their opinions, they break the second Command, because they do not love their Neighbor as themselves, because they persecute them, and so they dash one Commandment against the other, and so crack both Commandments together : For where-soever the second Command is broke, by not loving our Neighbor as our selves, the first is broke with it, because did they love God above all, they would do better by their Neighbor.

But I do not come here to beat down others pretence to Charity, but endeavour to advance Charity in my self and others ; and the way to do this, is not to reckon what others have not done according to Charity, but to call to mind what others have done to raise Charity towards God and their Neighbors.

We read in Holy Writ, that Moses love was so to God and his Neighbor, that to repurchase a Peace and Charity 'twixt God and the People after they had offended, he desired that his own name should rather be blotted out of the Book of life, than that the Peoples names should not be put in, by obtaining Forgiveness ; and therefore he saith to God, *Either spare the People, or blot me out of the Book which thou hast writ.*

How superlative a Motive is this, to move Christians to a perfect Charity towards their Neighbors ; well may a Christian be willing to lay down his temporal life for good example sake, rather than offend God, and scandalize others by deserting his Faith, since others could be willing to hazard their eternal lives, to reduce their Neighbors to God by Charity.

The like examples of love to God and his Neighbors, we have in St. Paul, in his manifold expressions both towards God and men ; first to God, as *Rom. 8.* where he makes this Proclamation, *Who shall, saith he, separate us from the Charity of Christ ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? As it is written, for thy sake we are kill'd all the day long, we are accounted as sheep to the slaughter.* He adds, *I am certain that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

And for this Charity in order to his Neighbor, let what he suffered to serve them testify, as he relates, *2 Cor. 11.* by being in Labors and Stripes, in Prison, in Death, in Scourg-

Scourgings, in Shipwracks, being day and night in the bottom of the Sea, in Perils, in ^{2 Cor. 11:} Weariness, in Painfulness, in Hunger, in Thirst, in Fasting, in Cold and Weariness, besides what he suffered through his care of all Churches, *ver. 28, 29.* where he saith, *Who is weak, and I am not weak?* understand by compassion, as Fellow-sufferer; *Who is scandalized, and I burn not?* understand by zeal. Let those now consider this, who never more rejoyce than now, when they see their passive Neighbors scandalized, and were never better content in their own apprehensions than now, when they behold us suffering, though before God we are innocent. Were St. Paul on earth again, he would rather give himself for others, to ease them of their sufferings, according to his wonted charity expressed, ^{2 Cor. 12:} *15.* saying, *I will very gladly spend and be spent for you;* and he would rejoyce to suffer in charity for his Neighbor, as he abundantly declares, ^{Coloss. 2.4.} saying, *I rejoyce in my sufferings for you,* and fill up that which is wanting of the passions or afflictions of Christ in my flesh for his bodies sake, which is the Church, and this example is given for us to do the like, and therefore he saith, ^{1 Cor. 4.9.} *We are made a spectacle to the World, to Angels, and to men;* and therefore God forbid but some of us, if we be Christian men, should endeavor to imitate some of his examples, though we cannot all; For he ascended to so superlative a degree of Charity towards his Neighbor, that he declares to the World, that he could be a Cast-away himself to save others; for thus he saith, ^{Rom. 9.3.} *I could wish myself were accursed from Christ for my Brethren.* ^{Rom. 9.3.}

Christians do not then henceforth so easily ruine your Neighbors, neither in their Lives, nor Estates, or Credits, by Persecutions and Scandals, the Scripture holds forth no such Doctrine, nor gives any such examples, but, as you see, the contrary; but if our Persecutors will not imitate these examples, let us that are persecuted and suffer endeavor to imitate them, by choosing rather to lose all we can call our own in this World, and Life also, rather than to break Charity to God and our Neighbor, either by denying or dissembling our Faith, and scandalizing the Church, or bearing false Witness against our selves, or our Neighbors, to save our Lives or Fortunes, or enrich our selves by false Witness.

And if we will put in practice the Virtues of Faith, Hope and Charity I have spoke of, we ought to do it thus; what we profess by words, we must confirm by deeds and actions. Our profession of Catholick Faith is this, I believe all Divine Revelations delivered to the Prophets and Apostles, proposed by the Catholick Church in Her General Councils, or by Her Universal Practice to be believed as an Article of Catholick Faith, knowing this to be our Faith, the confirmation of this knowledge, or the practice of this by our deeds, is, as St. Paul teacheth, ^{Eph. 3.8.} *To esteem all worldly things as dirt, in respect of this eminent knowledge of Christ and his Faith;* and therefore for my own part, I now being ready to leave all in the World, and my Life in testimony of my Catholick Faith, which I profess I desire and hope to manifest to all, I value my knowledge of Christs Faith, more than I value the universal World.

And as for my Christian Hope I profess to have, the confirmation of it, or the practical part is to be fulfilled thus, being that we must, as St. Peter saith, ^{1 Pet. 3.15.} *Be always ready to give an account to every one concerning the hope which is in us.* I have already by words expressed it, and by deed I express it thus; That whereas I do believe that God, as the Scripture saith, kills, and brings to life again; carrieth down to the depth, and bringeth back again; so now I do by this my present Execution, which I am now to undergo, willingly give my Body to be mortified in death for my Faith, hoping in Gods infinite mercy he will restore my Body and Soul to eternal life, and I do willingly resign my self to be carried down to my Grave, hoping by my Saviours Cross and Passion, Death and Burial, he will raise me up again to a glorious Resurrection.

And as for the confirmation of my Charity, to shew by deeds, the love I owe to God and my Neighbor, it hath pleased my Saviour by his own words to declare which is the best proof or practice of Charity, where he saith, *No man hath a greater Charity, than he that lays down his life for his Friend.* I therefore do willingly undergo this death I am to suffer now, to testify I love my Friend, my Neighbor as my self; whilst I undergo this death for my self and them, that seeing it is for the profession of my Faith I dye, they, whilst they live, may the more happily serve God in the same belief; and I testify I love God above all, because I forsake the World and my self in death, rather than offend him by doing any thing against my Conscience.

And so far as for these many years I have had occasion by discoursing and reading the Holy Scriptures with others who desired to find out the true Faith, I have by words

words declared what Faith I did believe, and what Faith they ought to believe; I now declare that for every Point of Faith that ever I believ'd my self, or read to others, or told them that they might believe as a Point of Faith; for all and every such Points of Faith, in confirmation of them, as well to my self as others, I here lay down my Life; and omitting all other particular Points, I believe Obedience to our King to be a Divine Law, and that we are bound to obey His Commands in Temporal Laws; and I believe it too a sin of Damnation, for any Subject of His to Rebel against Him, or His Kingdom; and I believe it as certain a sin to Damnation, for any Subject to endeavor, either by thoughts, words or deeds, to take away His Life, or act any thing of that nature, either by himself, or any others, or other against His Sacred Majesty, as I believe it was a sin in *Judas* to Damnation to betray Christ. And I do declare upon my salvation that I never did, nor do know any Catholick, that ever was or is the least guilty, either by thought, word or deed, by any Plot or otherwise, to have any design or concurrence to kill His Sacred Majesty, or rebel against His Kingdom, whom God long preserve with his Subjects in all happiness in this World, and crown Him in the World to come with eternal glory.

Psal. 119.
8.

And now it remains, that with all the powers and forces of my Soul, I make my address to God for mercy ere I appear before him for Judgment; and you, dear Friends, here present, who believe in one Holy Catholick Church, and Communion of Saints, be pleased in charity to make the same address to God with me, and for me, that we may obtain true sorrow and repentance for all our sins, and a merciful forgiveness; and first let us wish from the bottom of our hearts, that we could express and make good our sorrow, as *David* did, *Psal. 119.* *Whilst rivers of waters run down our eyes like his, because we have not kept according to our faith Gods commands;* for which had we that Fountain of tears which the Prophet wished for, we ought spend it all; we ought with *Jeremy*, *Lam. 3. 48, 49.* to weep till our eyes, as his, failed, and as his eye with tears afflicted, as he saith his heart, so ought ours to do, because we have made so ill use of that Faith, Hope and Charity, which God hath bestowed upon us.

But so far as Tears now at this present, and in these circumstances of rash censuring times, Tears, I say, from me, might seem to some, either the off-spring of Fear to dye, which God forbid I should have in so good a Cause as my Religion; or least others might judge my Tears might fall by reason of some other guilt, of which I am free and innocent, I have endeavoured to stop the course of Tears, and instead of drops of waters from my eyes, I'll spend the drops of blood from every sorrowful vein of my heart, and my whole body, that God may please to wash away the sins of all my life past, and I wish each drop an Ocean for my self and all the World, because I have nothing now left more than wishes, which I beseech thee, O gracious God, of thy mercy to accept of; and if you will vouchsafe to accept of wishes to supply the deeds, by wishes I offer up all that's good to you, that ever you gave to any since the Worlds Creation; I offer up *David's* broken heart, together with my own, that so like him, after my repentance, I may become a man according to your own heart. I offer up the sighs of *Magdalen*, and wish I could make such use of them as she did, to sob out my sins. I wish her repentant Arms, that I may lay fast hold at the Feet of thee my gracious God.

I wish I had the longanimity of all the Holy Confessors.

I wish I had the sufferings of all thy constant Martyrs.

I wish I had the lamps of all thy sacred Virgins, that I might offer all to thee that in them was pleasant in thy sight.

I wish I could offer up to thee, O God, the Sacrifices of just *Abel*, *Lot*, *Job*, and all other Sacrifices that ever did gratefully ascend up in thy sight; that thou being pleased by the sight of them, thou mightest look no more upon my sins: For if thou wilt observe mine iniquities, who shall endure? let therefore thy mercy hide thy face from my sins, but let not the rigor of thy justice cast me away from thy presence; cast me not away from thy Face, and thy holy Spirit take not from me, but turn away thy Face from sin, and blot out all my iniquities, and I will offer my Body as a Sacrifice to thee by death to appease thy just anger.

I own my sins, and I own your mercies. You gave me Faith to know and believe what was the Will of you my heavenly Master, but I acknowledge my fault, that although I knew your Will, I did not fulfill it, and therefore I ought to be beaten with many stripes, because you foretold me, that many are the stripes of a sinner; but be pleased,

pleased, dear Lord, also to remember, that in the same place you promised, that notwithstanding this, yet mercy should encompass him that hopes; you have given your Divine Hope, vouchsafe to let this Hope defend me; and although I know I have not made good use of Hope, and Hope not well us'd, of which I am guilty, makes a Sinner defer Repentance, and so puts in danger to fall into Presumption by long neglect, yet the last hour of calling being not yet past, and your mercy being above all your works, I hope and humbly beg to be Partaker with those who were accepted at the last hour.

I humbly acknowledge with thanks, O gracious God, that you gave me Charity as your Livery, in which I always ought to have appeared in your sight, and never to have been divested of it; but how oft have I been spoiled, through my own fault, of this garment? how oft have I, by descending to *Jericho*, instead of going up to *Jerusalem*? how oft, I say, have I been rob'd of this garment of Charity, even as often as I have preferred any sublunary object, and the love of that before the love of you, and before your goodness, which is above all goodness, and the object of all Beatitude?

Vouchsafe again, O gracious Lord, to restore in mercy to me this Nuptial Vestment, ere I dare appear at the Supper of the Lamb. Make me, O heavenly Father, a penitential Prodigal, and then I shall have put on me again this best Robe of Charity.

This I beg from the bottom of my Soul for his dear sake, who was divested of his garments out of Charity, that I might be invested in his Charity, who also suffered his garments to be divided, that he might purchase grace, that we might never be divided from the unity of his Faith and Church, but rather willingly suffer for his sake the separation of our lives from our bodies, the separation of our bodies from our souls, and the separation of our bodies into its quarters, that we may the more perfectly by these sufferings and separations from our selves be united to him.

Therefore in the faithful communion and perfect union of the sufferings of all Saints that ever have been, or now are, or ever will be, in the union of the most sacred merits of the life, passions and death of God and man, my dear Redeemer and Saviour Christ, I offer my self willingly to what I am now to suffer, begging by all that's good in Heaven and in Earth, remissions of sins for my self and the world, particularly for all that may appear to have been my Enemies in the concern of my Life, as Witnesses, Jury, Judge, and others, whom I do not esteem as Enemies, but as the best of Friends; I heartily forgive them, and beg the best of Blessings for them all, as being the cause of sending me sooner than otherwise I might have gone, to the happy state of Hope for the other World. Whither, before I go, I humbly beg pardon of all in this World, for whatever in thoughts, words or deeds I have committed to offend them, or omitted to do for them, by which any thing might have been mended in them, or my self, I beseech God to bless them all.

I beseech God to bless also all my Friends, spiritual and temporal; all Benefactors; and all by whom I have received good or evil, by words, deeds or desires.

I beseech God to bless all those of whom I ever had care or charge spiritually or temporally.

I beseech God bless his Holy Catholick Church, and our chief Bishop thereof, with all other Bishops, Priests and Clergy.

I beseech God bless this Nation, and unite all amongst themselves and to God, in true Faith, Hope and Charity.

I beseech God to bless His Majesties Privy Council, and make all the secrets of their hearts and their desires such, as that both *Charles* our King on earth, and God our great King in Heaven and Earth, may be serv'd, pleas'd and honour'd by them, that men and Angels may rejoyce at it now, and be publick witnesses of it at the last great day, at the great and last Council Table, where every secret shall be laid open, Luke 12. as *Solomon* saith, Eccles. ult. when God will bring into judgment every secret thing, whether it be good or evil.

I beseech

I beseech God to bless the Parliament now Elect, and be so present with them when they sit to judge and discuss the Causes of this Nation, they may imitate the Assembly of those that are to sit upon the Twelve Thrones at the last great Assembly, that they may now judge or determinate of things no otherwise than they hope or fear then to be judged themselves, and determined of to all eternity.

I beseech God to bless all that suffer in this Persecution, and let the blessing exprest in the 126th *Psalm* light upon them speedily, that God turning their Captivity, all mouths may be filled with joys, and tongues with singings. Convert, O Lord, our Captivity, as streams in the South, that those who now sowe in tears, may reap in joy; and for this temporal death, O blessed Trinity, give me eternal life; let my Body dye to the World for the love of thee, that my Soul may live for ever, and love in thee my God and dear Redeemer *Amen.* Sweet Jesus *Amen.*

FINIS.
